/316 cont./

E 175 167 decided to make an expedition and go back to the region where Alejo García had gone. When they had summoned many Indians of this province, they started going by bands and tribes. The Indians from below, the ones from the Paraná, followed the E course of the Araguay River, which is, as I have said, the 131 Pilcomayo. These are the Indians who today live on the 175 borders of the Corregimiento de Tarija: the Indians who lived 167 in the region of Asunción entered on the right of the Paraguay River in the direction of Caáguazú. The Indians of Jeruquisaba and Carayazapera who were living higher up on the river left it near San Fernando. The latter are the ones who today are established on the Guapay River /317/ 20 leagues from the city of San Lorenzo, government of Santa Cruz da la Sierra."

E E 175 167 648 In the commentaries of Alvar Núñez Cabeza de Vaca (Hernández, pp. 299-301), it is a question of another migration which does not appear to have any relation to that of García, which was several years later. I shall quote this passage in its entirety, for it illustrates well certain vicissitudes of this great ethnic movement: Alvar Nuñez Cabeza de Vaca had sent a Spanish detachment to the Xarayes Indians to try to confer, with them as intermediaries, with a group of Guarani Indians who had settled a short time before in their neighborhood. The emissaries failed in their attempt, for Xaray and Guarani were irreconcilable enemies. By way of consolation, the Xaray cacique had put them in touch with a Guarani Indian, married to a Xaray woman, who had lived among them for a long time. "This Indian, who belonged to the Guarani race, had been in the villages of the interior of the lands and /318/ knew the roads which led there." The Guarani was invited to accompany the Spanish detachment and, interrogated before the Governor by interpreters, he declared "that he was a Guarani, originally from Itatí /Fig. 1 appears here/ on the Paraguay River; that in his youth his people summoned and made a great levy E of Indians of all the land and went toward the land and the 721 villages of the interior. He himself had gone there with his 726 father and his relatives to make war on the natives of this region.

[Text Continues on P. 41]

C /331 cont./
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[167]
[173]

This migration had as its motive power the attraction which the metal riches of the Inca Empire exerted on the Guarani, and perhaps also certain mystical factors (the myth of the "Land without affliction").

/332/ The famous expedition of García is probably only an episode in this great migration.

Ce
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At the foot of the Andes the Guarani found a population of Arawak speech, the Chané, whose civilization had felt strongly the influence of the tribes of southern Bolivia subject to the Inca.

C
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The Guarani exterminated part of the Chané, reduced the others to slavery, and took Chané women as wives. The Chiriguano nation issued from this ethnic mixture.

C
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From a cultural point of view, the Chané exerted a decisive influence on the Chiriguanos; and it is through them that today certain aspects of the Inca civilization are continued by the Chiriguano.

Ce
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On their part the Chané adopted the language of their conquerors, keeping for a long time their Arawak speech as a secret language.

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Situation of the Chiriguano in the 18th Century and Today

In the 18th century the territory of the Chiriguano can be defined as follows: "According to Jolis and Hervas, their domain extended from Tarija to the east a distance of 50 leagues (250 kilometers), and from north to south, 100 leagues (500 kilometers). Their frontiers were the following: In the north they reached 17° south latitude and advanced as far as the Jesuit missions of Chiquitos. In the south they reached 22° south latitude. In the region of Salinas, Itáu, and the upper Pilcomayo, they had as neighbors the Matako-Mataguayo and the Toba. Toward the west they had establishments as far as Chichas, Pilaya, Laguna, and Valle Grande. Permanent

C
[101]
C
[36]

/332 cont./ Permanent?

villages were there under the command of hereditary caciques. The middle course of the Parapití formed their boundary to the east. In the 18th century the Chiriguano constituted the most important and remarkable nation of the western Chaco. The statistics concerning them vary a great deal: the figures, given with their usual exaggerations, vary between 41,000 and 15,000 warriors. The Chané are included in this number, which completely removes all value from these statistics." (Kersten, pp. 68-69.)

Today the boundaries of the Chiriguano have stayed about the same. But even though they inhabit a territory whose extent has varied little, their situation has none the less undergone great changes. Several thousand half-breeds from Tarija, Santa Cruz, and Chuquisaca have settled inside this area that we have defined. A Chiriguano frontier no longer exists, but only remains of villages and small groups which still mark the former extent of the tribe. On the other hand, the number of Chiriguano has diminished terribly and is diminishing each day, so that a few years from now the true habitat /333/ of the Chiriguano will be contained between the Parapití and the Pilcomayo and will be reduced to the former Franciscan missions and to several valleys of the Precordillera, such as those of Caipipendí and Iglembé (1).

1. Some historians not well informed about the ethnic geography of South America have claimed that in the 16th century the Chiriguano lived well beyond the boundaries I have indicated. One of them (Dr. Pulgencio Moreno) went so far in this direction that he attributes to the Chiriguano the possession of a large part of northwestern Argentina and pushes this fancy to the point of locating them almost as far as in the province of Córdoba. Mr. Coni in an excellent monograph, documents in hand, has done good justice to these bold allegations and has demonstrated that these hypotheses were without foundation.

1: Métraux--62 E-5 (1929) 1930 SF10 Chiriguano SF10
Guarani SM4
Tupi Guarani SL6

/333 cont./

& 172 • 131 [114]

The archeological arguments of those who believe in a vast extension of the Guarani into Argentina rest on the occurrence of burials of adults in urns in the provinces of Salta and Jujuy. Recently I conducted excavations in several pre-Hispanic cemeteries of this region (Candelaria department. Salta prov.), and I was able to satisfy myself that the peoples who left us these great necropolises had nothing in common with the Chiriguano from a cultural and anthropological point of view. The funerary urns I brought to light are entirely different from those of the ancient Guarani. and the funerary furnishings include no piece which could be attributed either closely or distantly to the Guarani.

T-G [764]

Burials of adults in urns is not in any way characteristic of the culture of the Tupi-Guarani Indians. and. I might say. even the opposite. Already in 1905 Outes (1) in a very well-documented monograph had proved that the cemeteries of Rosario de Lerma and San Pedro de Jujuy. which Boman (1) considered as Guarani. in no way constituted proofs of a Guarani migration into northwestern Argentina. Nordenskiöld (10. pp. 184-189) and myself (Métraux. 2. pp. 271-276) have resumed study of this question. and our results entirely confirm those of Outes (1). Therefore. as much from the historic as from the ethnographic point of view. boundaries other than the ones I have indicated could not be assigned to the ancient Chiriguano.

4: Nino

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8F10 Chiriguano 8F10

p. 447	p. 448	p. 449
p. 450	p. 451	p. 452

Chart of Positions of End Map. (pp. 447-452).
/facing End Map/

/3 cont./

133 [135] [132] The lakes are natural, but not permanent: they are many and large: in some the water is very good, but from others not even the cattle /4/ drink, because it contains so much saltpeter. They all receive water from the sky, which sometimes falls with great force and fills them at a single time. White Christians are now making artificial lakes, especially in the Gran Chaco and in the vicinity of Caipipendi.

271 824 When water is completely lacking, the Indian scratches the ground, looking for the root of the "ugoy," samolo, which is as large as a watermelon: he cuts it at the top, squeezes the pulp with his hand, it turns to water, and he drinks: thus the need is met, but when this drink is taken for a long period, it gives rise to sickness.

311 312 433 132 The land lends itself to farming and to cattle raising, but both industries diminish in those years when the beneficial action of the rains is scarce. Then the crops are lost, and the cattle die from lack of food and from the great amounts of water that they drink from the rivers and lakes on whose banks they stay through lack of energy: nonetheless this rarely happens throughout the region, which, because of embracing a wide area, in one place or another receives showers which renew nature.

Extent and Area

• 131 [161] [464] The Chiriguano tribe or race was extremely numerous and thus once took in an extraordinarily large area: traces of these Indians are found in the vicinity of Tarija, and they may be found beyond Santa Cruz, where even today Chiriguano men and women are in larger part those in domestic service with the genteel families. Toward the capital of the Republic the Indians still remember that their grandparents used to live in Tacopaya and even beyond, in Talisco, included in the same district. Then they extended toward the Bermejo River and, finally, eastward to within a few leagues of Carandaiti, where the arid zone, inhabited by the Toba and other savages, begins.

/4 cont./

131 Thus formerly the Chiriguano territory in the north was contiguous with the province of Sara, in the south and southwest with Argentina and the city of Tarija, in the west with Tarabuco country, and in the east with the colony of Caranda[illegible]. According to its former boundaries, it then included an area of 200 leagues from north to south and southwest, and more than 90 leagues west to east.

131 16 [698] Today this extensive territory has been much reduced because of emigration, caused in part by the whites, under whose dominion most of them will not resign themselves to staying; the plagues which decimate the race have a powerful influence on its further reduction, and very soon /it/ barely the 131 name will remain. Today to the north it scarcely reaches Abapó, to the south, Rivers de Tacuiba, to the west, Monteagudo, and to the east, Caranda[illegible], some hundred leagues from north to south and about 40 from west to east.

131 [illegible] [833] Formerly it embraced several degrees of latitude and three and a half of longitude; as they lost a considerable part of this area, so will they end up by losing it all, for despite their being heirs to the country which God had given them, as one of them was saying to me not long ago, they do not know how to farm it and improve their agriculture; they prefer to go far away and work for others rather than to own land at home. This very day only a few leagues remain in the hands of the Indians, Caipipendi in the province of Cordillera, Gutierrez Canton, and all the territory occupied by the missions, but both are likely to pass into foreign hands, because in fact the Indian is incapable of making the land that he does possess bear fruit; then the few survivors in the territory will be servants in their own house, as are so many others in lands that were once their own.

311 134 [832] The land is very unstable, at least that now occupied; it lacks stone and gravel, and since in their season the rains are torrential, they easily open cracks which in a few years become wide, deep ravines. Contributing a great deal to this are the cattle, which, because of their weight, stir up the land with their hoofs more than other livestock; for this reason

/73 cont./ before a century had passed after the discovery of this New World, they were numerous in the area near and beyond Santa Cruz de la Sierra. The founders of this departmental city had quite a fight in the year 1575 in order to humble their pride, disperse them, and take charge of the territory; the Chiriguano lived in the areas around Padilla and Tomina, which were founded precisely to contain their advances, since they seemed determined to invade the territory of Chuquisaca itself, whose Audiencia ordered the creation of both settlements so that they might serve as a bulwark and impede successive new advances, new attacks, and devastations.

The city of Tarija with its territory owes its founding to Don Luis de la Fuente, who was ordered there by the Viceroy, Don Francisco de /74/ Toledo, by decree of January 7th, 1574. On that date, Don Luis with his army entered the valley of Tarija in order to put down the audacity of the Chiriguano, who were advancing with their arms into the places conquered by the Spaniards. Don Luis and his soldiers were greatly surprised when they found the said valley full of a great quantity of wild cattle, which was to be a powerful aid to his troops (1).

1. It is believed that the wild cattle found belonged to a certain Zárate, who had been forced to leave his ranch by the Chiriguano, who had doubtless made him their victim.

/75/ Before the Spaniards arrived and invaded the country of the Chiriguano, they were the torment of the surrounding tribes, the members of which they shot with arrows, or killed, and took captive, subjecting them to the cruelest slavery. But once the whites arrived, they had to have it out with enemies superior to themselves; fearing that some day they would have to pay for the casualties which they had exacted from those whom they had conquered and whose fertile territory they had taken over, they did not act like the Quechua, who surrendered when they might well have

[i.e., the Chiriguano. -Analyst]

/79 cont./

178 444 [197] [162] Chaco and O'Connor Province, 5,000, in the Tarija missions there are 4,500, and in those of Potosí, 3,905, which makes a total of 26,405, including men and women, big and small, old and young. But of this number there are scarcely 8,000 day laborers, or strong men fit for any work, and what is the extent of land in Chiriguano hands through their own will or that of others? Some 140 leagues from [131] [465] north to south, more than 40 from east to west; if today the cultivation of these lands is difficult, tomorrow it will be impossible; if today it is hard to pay 40 centavos to the day laborer, tomorrow they will not be found for 80 centavos.

648 [167] There is a great struggle under way between the Chiriguano and the white; the latter struggles to increase his fortune and hacienda at any cost and tries to dominate and does dominate the Chiriguano, as one who is nobler and more powerful; the former struggles for his existence as long as he can, but, because he is weak and inferior, yields to the power of the white; when his spirit has been broken by the superior force which dominates him like a slave, he disappears and imperceptibly emigrates to a place where he is treated with more apparent humanity, though not certain and real, but which the Indian does not recognize (1).

[444]

1. According to references, the day laborer in Argentina earns 25 or 30 nacionales per month, without food, which in a foreign land is expensive for the Chiriguano; nevertheless, since the clothing and the animals which the company sells are not expensive, the day laborers who are economical and not given to drink come back well clothed, bringing a horse or an ass or clothing for his children and wife.

178 797 361 From this /80/ it follows that the large towns of former times and the very missions which antedate South American independence have in some cases disappeared entirely and others are on the point of disappearing.

4: Nino--135 M-3 (1890-1911) 1912 SP10 Chiriguano SP10

/96 cont./

175
648 The expedition entrusted by the Supreme Government to an Englishman, which was to enter the Cayuguari region through Picuigua (water for doveling), can be said to have failed, because the two attempts which it made were without result and it had to return in order not to perish because of the absolute lack of water.

Picuigua is some 12 leagues distant from Cayuguari. Picuigua is a dry lake, but, with drilling, sufficient water can be obtained for the garrison of the fort which is to be established, should it turn out that the news of the existence of a permanent lake in Cayuguari, where there are some 50 families, is false. /The last paragraph of p. 96, p. 97, and the first three paragraphs of p. 98 are omitted in the translation. The remainder of p. 98 follows./

Itatiqui

361
[131] The town of Chiriguano infidels with which I head these few lines is located 11 leagues from the Franciscan Mission of San Buenaventura de Ivu and seven leagues from the missions of the Parapiti Grande, at 19° 43' 13" latitude south of the meridian of Paris, and at 60° 29' 42" west longitude.

799
361 The Colegio de Misiones Franciscanas de Ponté is trying to establish in this place a Mision Conversora which would depend on the Fathers established on the banks of the Parapiti River. The idea is eminently civilizing and progressive, because this place is located along the highway which, coming out of Yacuiba, passes /98/ through Charagua and ends in the city of Santa Cruz de la Sierra.

In the journey from the little town of Boyuive to the Parapiti Grande, there is no other town which might be able to provide services for the travelers and the vehicles which traverse it every day without being able now to count upon any assistance in their difficult crossing.

1797 The Indian of Itatiqui is too poor and lazy: it is necessary to get him moving and watch over him so that he may become useful and progress: in his territory there is no water, nor are there artificial lakes so that he and his livestock

4: Nino--130 M-3 (1880-1911) 1912 SP10 Chiriguano SP10

/101 cont./

1. Macharetí. -- Father Jerónimo de la Peña was the first to enter Macharetí, but, before he could begin any work, death intervened, and only after a century, that is, in the year 1910, could the Cross of Redemption be raised, around which began to gather the settlers dispersed by the war and the death of Captain Terrazzani, not very friendly to the missionaries.

Before the mission had been founded for ten years, it numbered more than 3,000 souls, but today it is much smaller, its inhabitants reaching 1,500. Emigration to the Republic of Argentina is a real plague for this area, because the principal recruiters of Indians for work outside of Bolivian territory are there, and it is useless to cite laws, because there are clever interpreters; meanwhile all wait for workers.

Macharetí has a delightful and picturesque panorama; to the north and to the east the human eye cannot take in the immensity of the plains or the exuberance of the woods and the variety and caprice of the hills. The town is located on a great plain, but is now quite reduced; its buildings, atop a high hill which dominates everything; it has a beautiful church with painting and /102/ gildings, a mission house of two stories, two great halls, with their respective patios, for instruction, and a third one for the music school, and also other buildings for shops (1).

1. When the Macharetí mission was founded, it cut off the retreat of the bellicose Huacayeños, who were coming into the Gran Chaco by the Charo road, some 15 leagues from Huacaya and some 12 from Ivo; its altitude above sea level is 771 meters and it is located at 20° 49' 58" south latitude and 63° 3' 44" longitude west of the meridian of Greenwich.

/115 cont./

799 5. Tigüipa. -- This mission, dedicated to the universal Patron of the Church, the Patriarch St. Joseph, began its existence on May 30, 1872, the day when, for the first time, the Holy Sacrifice of the Mass was celebrated, and there was planted in its territory the Tree of Redemption; it is some 12 kilometers from Machareti, with quite a rough road.

361 249 [62] At present it has a population of 800 souls. The town, made up of both infidels and neophytes, is quite neat; the buildings are not very well arranged, and the ones which merit consideration are: its tall and beautiful church, broad and well-proportioned, with its magnificent choir, gilded altars, and well-turned railings; in addition, the beautiful mechanism of double trusses which support the roof. Its house is new, of a single story, and was begun in the month of August or July in the year 1910 and dedicated in March of this year; the other buildings neither follow any arrangement nor are of any worth, and lend to the whole a rather sad appearance, but once the renovation of both towns has been completed, the planned arrangement of the buildings for instruction and workshops will be made.

[133] Its panorama has nothing in particular: to the west, the last range of the Andes, to the north and south, some rather high hills rise at a short distance and obstruct the view for the curious observer, who, frustrated in his desire to see and observe, finds a slight relief to the east, where the horizon opens out and gladdens the heart; it seems to be the older sister of the San Pascual de Boicovo Mission. The climate is in general healthy, in spite of the fact that the mission is located in a hollow, but the water, or the location of the place, dulls the understanding of its residents, according to what all the travelers note (?). /Illustration appears here./

[563] [464] [131] 2. In the years of abundance several nomadic tribes come to this mission and remain there serving the Chiriguano in exchange for food. Its elevation above sea level is 715 meters, and it is located at 20° 27' 16" south latitude and 62° 14' 44" longitude west of the meridian of Greenwich.

[text continues on p 191]

G Simo--160 50-0 (1600-1611) 1612 SF10 Chiriguano SF10

/106 con./

Yacuiba

Because of an error in the demarcation of the boundaries with the Republic of Argentina, the town of Yacuiba is located to the south of the boundary stone, while it should be to the north, and the latter, the boundary stone, should be located precisely in Itiyuro, the limit of the Chiriguano race, which has occupied Bolivian territory since its immigration.

Yacuiba, or Yacuigua, as the Chiriguano pronounce it, means lair of the wild turkey. It is a rich region throughout: its territory is level, the streets which are being built are as straight as a line of the same, the land fertile. There are grown there the arroz or pea, the garbanzo, and other cereals, which plants are irrigated with water which is relatively abundant.

The town, which also fell in the earthquake of 1899, is being rebuilt according to modern methods, and its progress is rapid. It now has a first-class hotel, where the traveler and the countryman are served with all culture and exactness, department stores, where every article is found, and permanent buildings, houses of great size, and a customs building all of zinc from the walls to the roof.

The little city, in addition, is quite picturesque because of the many orange groves which continually embellish it with their green foliage and yellow fruit, /107/ which indicates the fertility of the territory and the abundance of water.

The little city is located in the territory of Tarija; consequently it was founded through Bolivian efforts. It is the seat of the subprefecture of the Gran Chaco, and today it is a cosmopolitan town, whether because of the many foreigners who have settled there or because of the many others who are continually passing through, not to mention the importance given it by the continual arrival of vehicles and that which it will receive from the proximity of the railway.

4: Nino--422 M-2 (1893-1911) 1912 SF10 Chiriguano SF10
Chane SF8
Tapui

C /313 cont./
121 If the Supreme Government and the friends who have
122 helped me in this first edition continue to provide me with their considerable support, I plan to return to the region, to make better studies, to get certain data about the other tribes, to get views and panoramas with photographic cameras, and then bring out a second, more polished edition.

C Since, however, through my nomination as a Corresponding
•131 Member of the Geographical Society of this city of La Paz, I
[114] am making studies appropriate to this science, I shall set down in these pages the approximate geographical degree occupied by the known tribes which populate the extensive zone of the Bolivian Chaco.

The Chiriguano Indians are numerous from 18° 50' to 22° latitude south of the Paris meridian and from 65° to 66° 50' west longitude. However, small groups can be found at 17° 30' latitude and other groups at 22° 35' toward the south of present-day Yacuiba (2).

2. I follow the Paris meridian in placing the tribes because in the body of the work I have used the same to indicate the location of the Cayuguari Indians.

C /314/ The reader who has accompanied me as far as these
121 lines will have quite a clear idea of the Chiriguano Indians, their language, customs, and beliefs, and consequently I have nothing to add with regard to them, because this would be a repetition of what I have said. I shall say something about the others, so that Bolivians and foreigners may know the Indians with whom they are to deal.

Tapúi or Inoseños

Ce The Tapúi Indians are as many as 2,000 between children
161 and adults; they occupy both banks of the Parapiti River at 19°
131 and 19° 50' latitude and 62° 30' to 65° longitude from the Paris meridian.

4: Nino--446 M-2 (1693-1911) 1912 SF10 Chiriguano SF10

/332 cont./
Music of the Mbaqe Péure /omitted in the original source/
Chiriguano carnival 361
Music of the Alleluia /omitted in the original source/
Bows, arrows, etc. 368
Group of Chorote Indians 384
Chorote Indian houses 392
Girls' school of the San Pascual Mission 401
Schoolgirls at work (San Francisco del Parapiti) 410
Interior of the San Pascual Church 418
Group of Mataco Indians 422
Group of Toba Indians 430

/The corrections in the list on p. 333 have been made in the text of the translation. Page 333 continues with the following note concerning the end map./

Note: The map which is found at the end of the work contains the following errors: (1) the juntas of San Antonio should be of San Francisco; (2) the line which comes out of Cuevo toward the Azero River is not a river, but a dividing line between Santa Cruz and Sucre; (3) the missions of the Parapiti occupy the left bank of said river; (4) Iho occupies the right bank of the Cuevo River; (5) the projected city of Manso should be near the bank of the Pilcomayo River.

4: Nino--447 M-3 (1893-1911) 1912 SF10 Chiriguano SF10

Map of the Gran Chaco

by Father Bernardino de Nino

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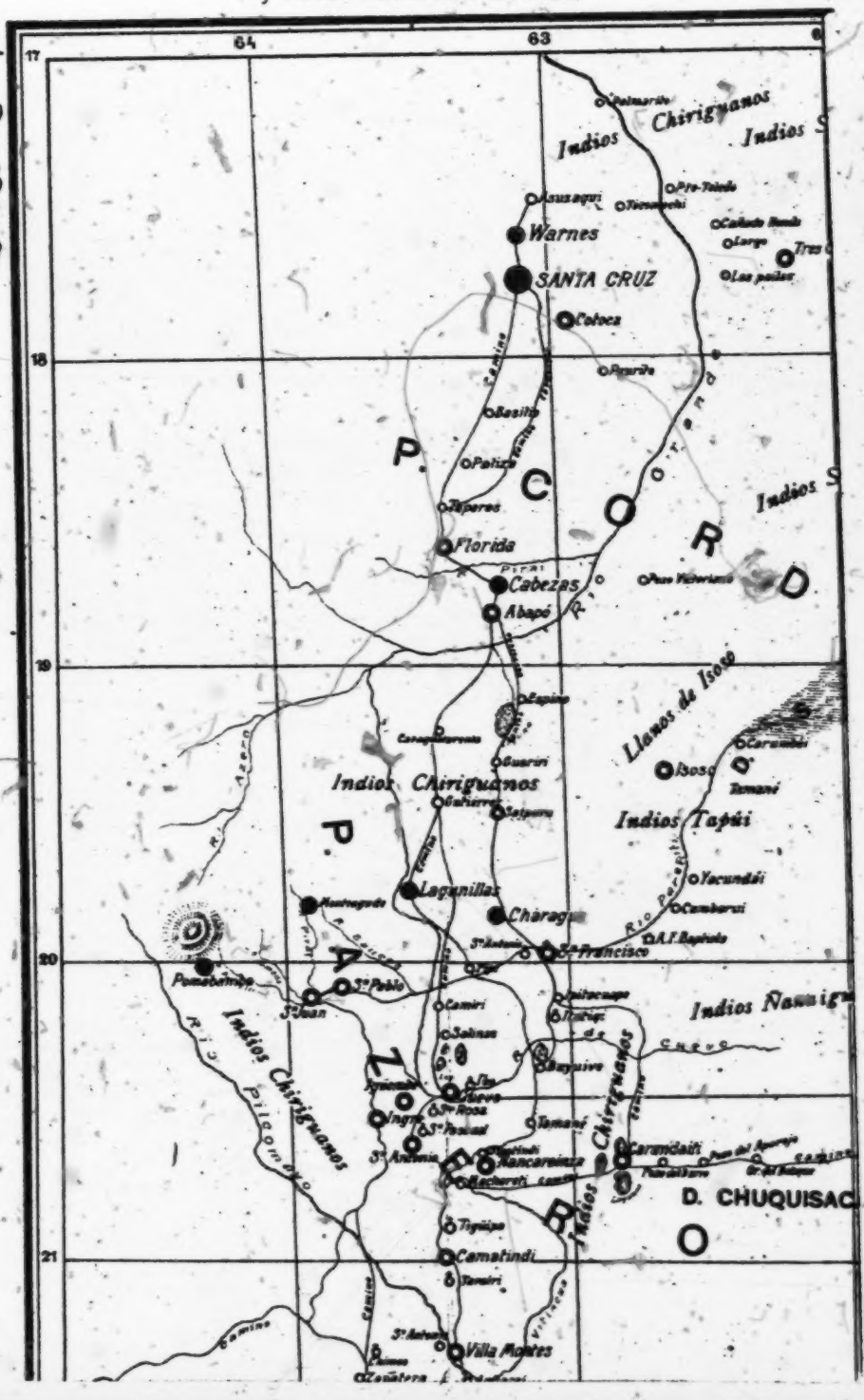

4: Nino--448 M-3 (1893-1911) 1912 SF10 Chiriguano SF10

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4: Nino--449 M-3 (1893-1911) 1912 SF10 Chiriguano SF10

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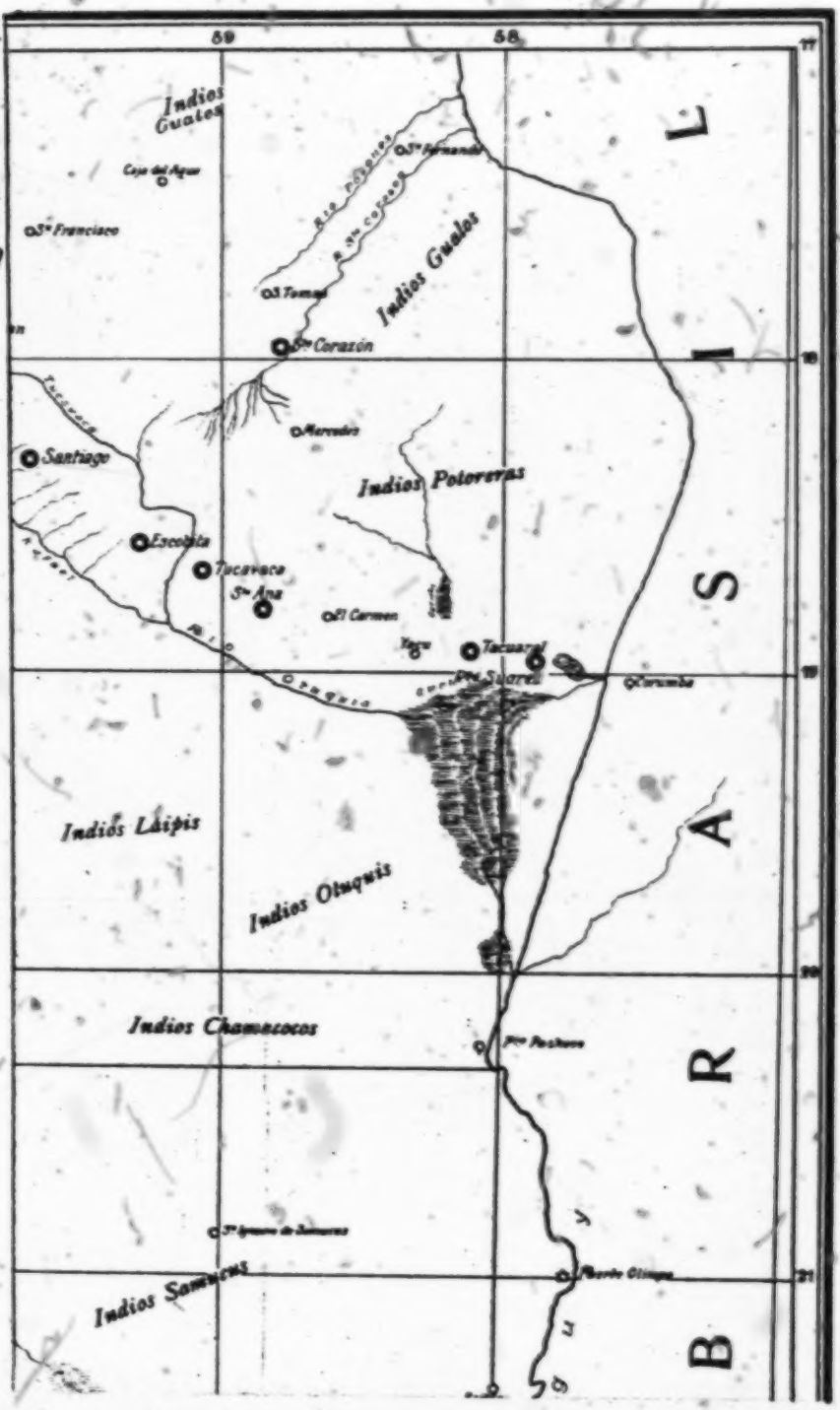

S:Nordenskiöld E-5,4 (1908-1909. 1913) 1920
SF10 Chiriguano SF10
Chane SF8

Introduction.

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Cc
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In Part I of this work I sought by a new method to analyse the material culture of two Indian tribes the Choroti and Ashluslay. In the introduction to the aforesaid work I explained the method employed. In Part 2 I have sought by the same method to make an ethno-geographical analysis of the civilization of two other Indian tribes. These are the Chiriguano and Chané, who dwell in the southernmost part of Bolivia and northernmost Argentina. The Chiriguano are Guarani Indians, while the Chané are Guaranized Arawaks[1]). They thus belong to two of the most important tribal groups in all America. Their civilisation is already well known, thanks to the missionaries who have worked and still work among them. Their works are referred to in the bibliography. The most important are those by CORRADO and NINO. DEL CAMPANA wrote a monograph on the Chiriguano based on information supplied by missionaries. We also find mention of the Chiriguano in many older works. The information they give us of their manners and customs is unfortunately scanty. It is, indeed, only in LIZÁRRAGA, CHOMÉ, VIEDMA, LOZANO and one or two of the LITTERAE ANNUEA that we find any useful matter.

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SERRANO Y SANZ wrote an excellent work on the post-Columbian history of the Chiriguano. OUTES has written about their pottery. LEHMANN-NITSCHE has dealt with their physical anthropology. Works on their languages have been published by several missionaries. I visited these

[1]) Vide NORDENSKIÖLD (8).

5:Nordenskiöld E-5,V(1908-1909, 1913) 1920
SF10 Chiriguano SF10
Chane SF8

can be kept in a museum or for which one may find — given favourable circumstances — archeaological comparative material. Besides weapons, ornaments etc there is thus included also burial customs, tatooing, dancing-masks, etc.

The reader will find that I have endeavoured to make this part more graphic than Part I . From the maps of bibliography it will be seen regarding what regions I have had access to literature; it can also, in some measure, be seen whether the blanks on the maps are due to those particular tribes never having been closely studied.

The maps of distributions in this work are fewer in number than in Part I. This is because we find the Chiriguano and Chané, or one of these tribes, on twenty-nine maps in Part I. Part I is largely preparatory to Part II. Parts I and 2 together contain 45 maps showing the distribution of culture-elements occuring among the Chané and (or) Chiriguano.

All who are interested in the ethnography of S. America will, I venture to think, find the maps worth close study and will see that from them various deductions can be made not only respecting the Chiriguano and Chané Indians but also as to the ethnography of S. America in general. In some measure I have, indeed, endeavoured to do this myself.

The land of the Chiriguano and Chané the Indians streches from near Sta Cruz de la Sierra to near Rio Bermejo. Southwards of Sta Cruz the territory inhabited by the Chiriguano is continuous. The Chané, on the other hand, live in several different quarters, some at the river Itiyuro in the Argentine, some at Caipipendi near the Rio Pilcomayo, some at the Lower Rio Parapiti, and others near Itau south of the Rio Pilcomayo. The neighbours of the Chiriguano and Chané are the Mataco-Vejos, Mestizos, and Whites to the south, the Matacq, Toba, Tapiete, (Yanaygua) and Tsirakua to the east, to the north Mestizos and Whites, and to the west Quichua, Mestizos, and Whites.

5:Nordenskiöld E-5,4 (1908-1909, 1913) 1920
SF10 Chiriguano SF10
Chané SF8

Some Choroti live near Yacuiba. In nearly all of the Chiriguano territory there are Mestizos and Whites. There are also several large missionary stations in their territory. Some few Chiriguano live in the village of Sta Rosa to the north of Sta Cruz de la Sierra. Some Chiriguano who sought refuge in central Chaco after their last rebellion, live there still. They are the only tribe of Chiriguano-Indians who are quite independent of the Whites.

The country which is inhabited by the Chiriguano and partly by the Chané is a border land between the Andine mountains and the great plain of the Chaco. It is in the valleys between the outermost mountain ridges towards the Chaco and on the plain to the east of them that the Chiriguano and the Chané live. The land of the Chiriguano and Chané-Indians is not a real country of primeval forests. There are some great forests, but on the whole it is sparsely wooded, in places even very poorly wooded. The supply of water is the governing condition for settlement in the land of these Indians. It may be said that wherever there is access to water there the country is inhabited, at any rate as regards the region south of the Rio Grande, one of the great rivers that run through their territory. There need not be a great supply of water for the Indians to find the country inhabitable. All that is necessary is sufficient drinking-water for man and beast, as at Itatique and in the Caipipendi valley near Rio Parapiti.

The biggest rivers running through the territory of the Chiriguano and the Chané are the Rio Grande, the Rio Parapiti and above all the Rio Pilcomayo. The Rio Grande may now almost be considered the boundary river of these tribes towards the north, and is of but little importance to them. The Rio Parapiti is a strange river. While well supplied with water in the mountains it is almost shrinks to nothing in the plains during the dry season. During the rains it is very full of water and may be dangerous to ford. Fish are plentiful only in the Rio Pilcomayo, and we

S.Nordenskiöld E-5 (1908-1909. 1913) 1920

SF10 Chiriguano SF10 ●

Chane SF8

South American Indians S3

5

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cc
171*
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342
343.
131 ●

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342
343
102

Map 1. The distribution of pile buildings.

● = Dwelling-houses.
○ Barns.

S:Nordenskiöld E-8,4 (1908-1909. 1913) 1920
SF10 Chiriguano SF10
Chane SF8
South American Indians 53

C
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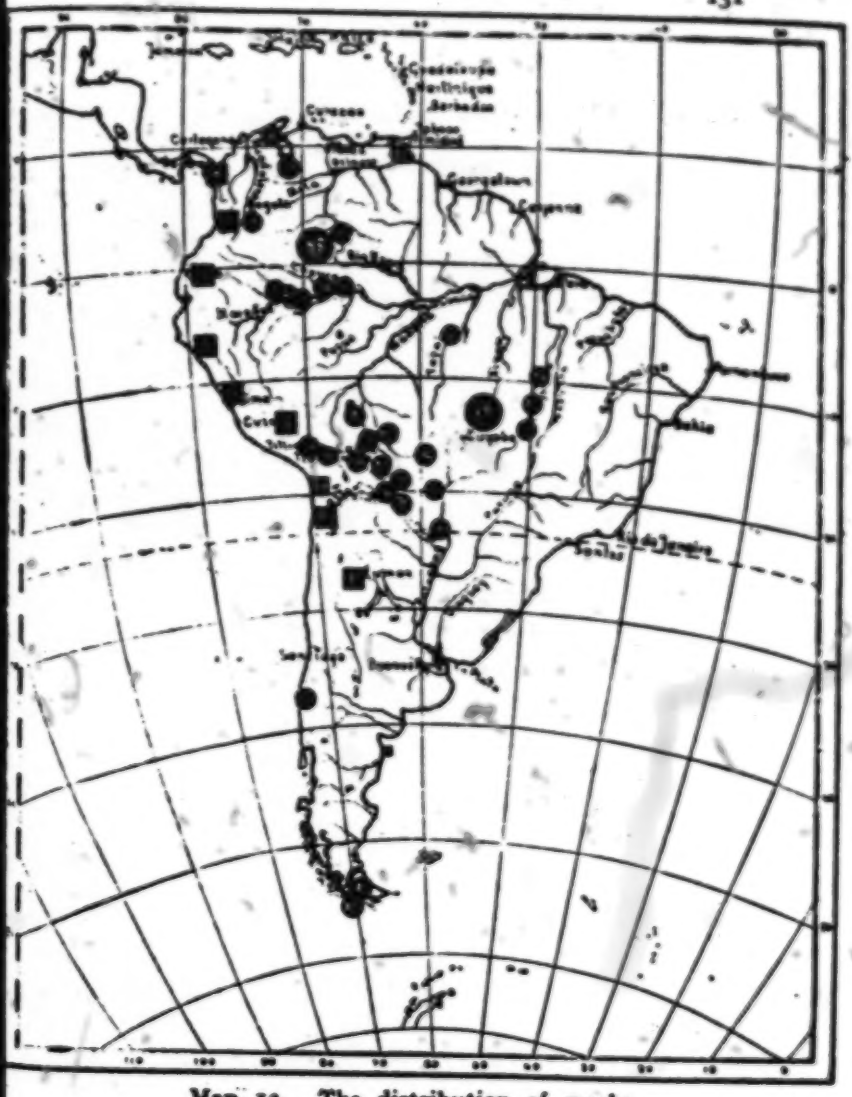
102
131
532
M1
S
102
532



Map 12. The distribution of masks.

● = dancing masks. ■ = burial masks and other masks.

Ce 173 648 169 C101 c

/168 cont./
as has been said, /169/ is not unfamiliar to the Indians. On the Rio Paraguay Arowaken /Arawak/ are also found.

The Chiriguano first lived on the lower Rio Parapiti and were driven away from there by the Chané. This is [illegible] 80 and 81 appear here/ possibly "official history," for more probably the Chiriguano drove the Chané out of the fertile valleys of the upper Rio Parapiti.

173 648 131

Batirayu told me everything that he knew about the history of the Chané Indians on the Rio Parapiti. The last great /170/ chief was Batirayu's uncle, Aringui. He led many Indians of his tribe to Argentina to work. His predecessor was Yämbäe. Before him Ochoäpi was invested with the position of chief. In his time the whites began to push into the country. This chief is described as an important man who sought to introduce the manners and customs of the whites among his Indians. Ochoäpi is known for his extensive journeys and his persecution of sorcerers. He was said to have been in Buenos Aires. Before him Chötchori had the position of chief. In his time the whites had not yet come as far as the lower Rio Parapiti. Here the tradition comes to an end. The chiefs mentioned here were of the same family /Geschlecht/, but the rule does not pass from father to son.

Ce 173 622 648

Ce 177

I could relate a bit of history about the Chané on the Rio Itiyuro, but I do not wish to be boring with too many names. There, too, tradition does not go back far, three generations, that is all.

Ce 173

In the legends of these Indians, several of which I have given below, we learn nothing about the history of these peoples. No historical events seem to have been recast into legends there. They have entirely different themes.

It is really quite strange that among these Indian tribes their history, the names of the chiefs, have been forgotten, whereas the legends have undoubtedly been preserved, though in altered form, from generation to generation for centuries. It is chiefly the wide geographical distribution of the legends that speaks for their great age.

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[534]
[413]
177
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131
172
e
[113]

/243 cont./
(Fig. 130) is typically Peruvian in form, as is the silver hair remover, of which, however, I have no specimen. The festive costume of the man (Fig. 81) also seems to me to have a Peruvian cut. It is possible, however, that the influence of Peru did not manifest itself among the Chiriguano until after the conquest of the plateau by the Spanish.

Boman (1) has proved that the Chiriguano, or more correctly the Guarani tribe to which these Indians belong, formerly extended much farther south than they do now. He found there the grave urns so characteristic of them.

1. Boman: Antiquités de la Région Andine. Vols. 1-2. Paris, 1908.

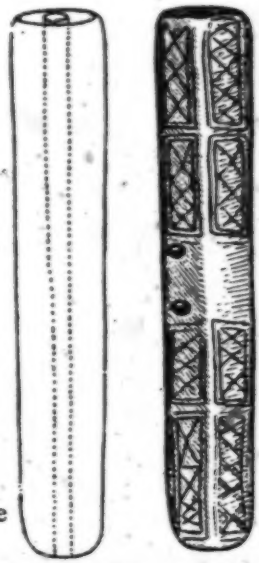

Fig. 120. Serére pipe. Chiriguano. 1/4.

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Ce
[323]

The material culture of the Chané Indians does not, in general, differ very much from the culture of the Chiriguano. The Chané, on the other hand, who are more isolated on the Rio Parapiti, have a completely independent pottery which we do not find again among the Chiriguano. If we compare the remaining products of Chané and Chiriguano industry, we do not find any greater differences than we find in the various Chiriguano villages themselves.

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[534]
C
[184]

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184

For example, if one collects clay vessels in the Iguembe valley and in the Caipipendi valley, both of which valleys are occupied by Chiriguano, one inevitably finds that the pottery, though strongly related in ornamentation and form, nevertheless /244/ also varies locally. I have already spoken of the individual variations (p. 85).

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Map sketch showing the distribution of the Indian tribes in the border areas of Bolivia and Argentina

- Mission station
- Military post
- Villages inhabited by whites
- Indians permanently settled
- Indians not fully settled
- Route of journey
- Boundaries
- Larger towns

BOLIVIA

CHIRIGUANO

CHORROTI

TOBA

TSIRÁKUA

CHAN É

(YANAIGUA)

Machareti

Tiuliza

Tiuiri

Antonio

Matico SF7
Charata SF6
Chaco SF1

[End Map(s)]

6: Nordenskiöld--156 E-5 (1908-1909) 1912 SF10 Chiriguano SF/0 ●

ARGENTINA
CHOROTI
ATACO
TOBA
CHOROTI
MATACO
ASHLUSLAY
MATACO
ASHLUSLAY
R. Pilcomayo
TOBA
PILAGA
ASHLUSLAY
Orano
Ledesma
S. Pedro
Greenwich
63
62
61

4: Nino-450 M-3 (1880-1911) 1912 SF10 Chiriguano SF10

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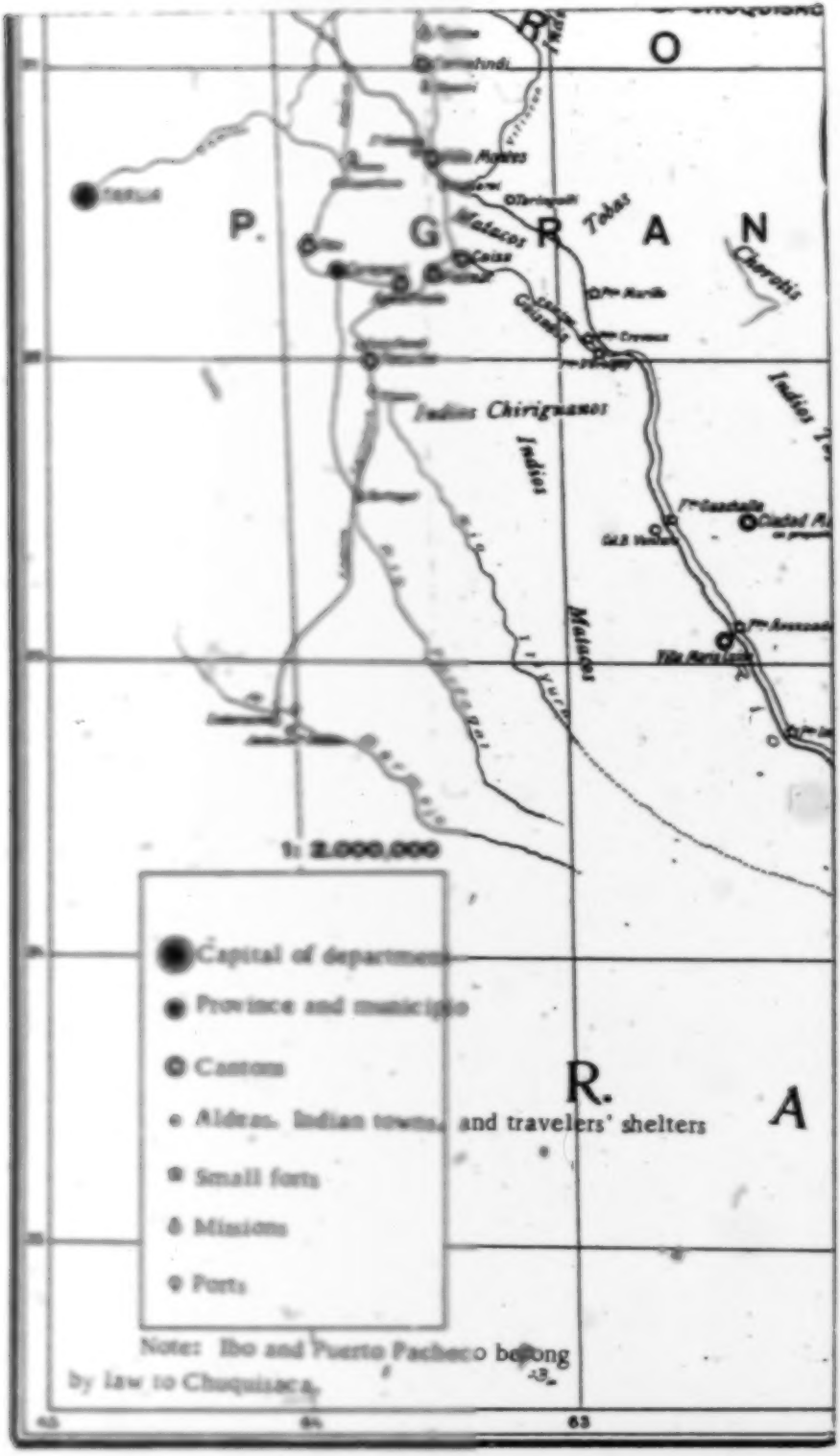
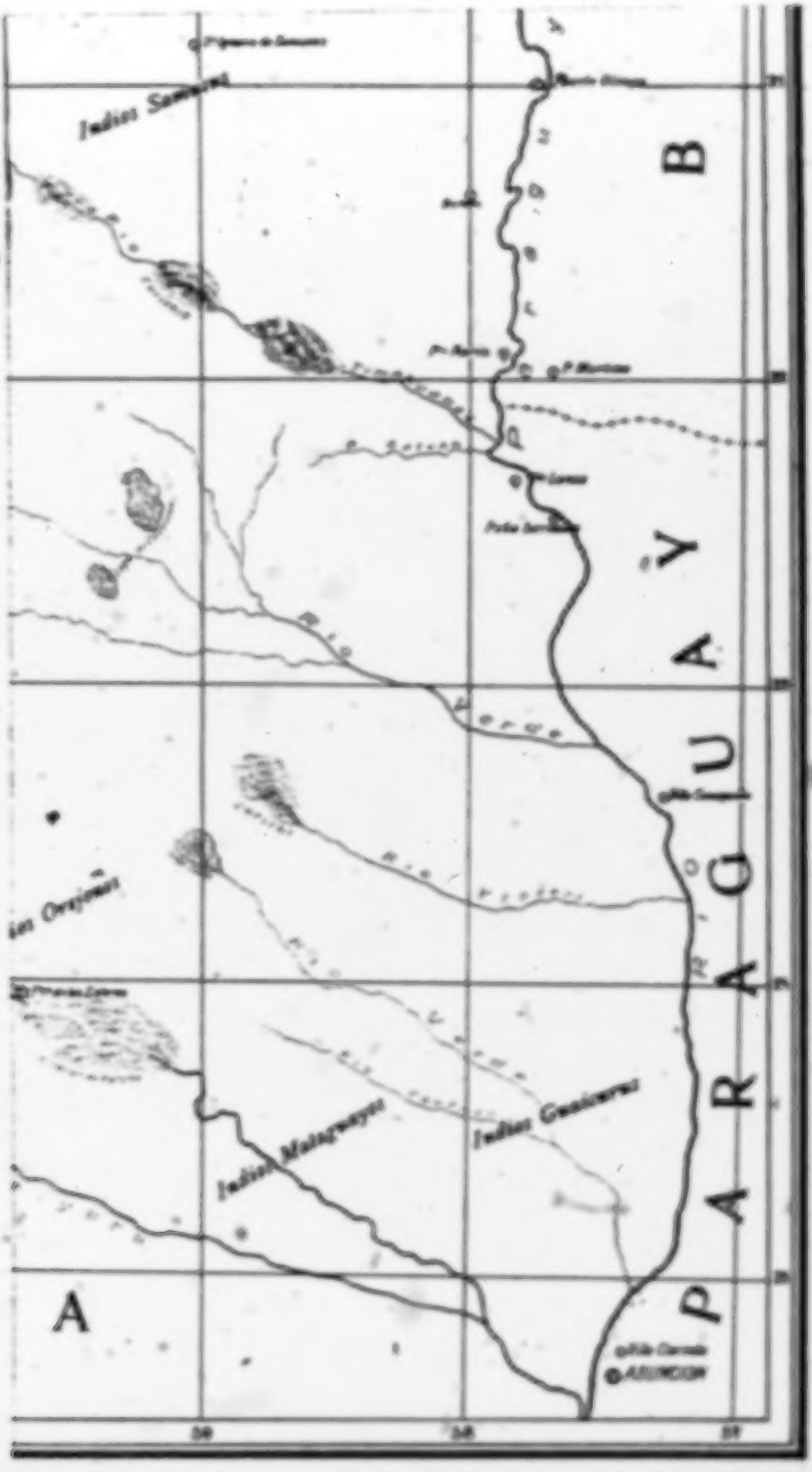


4: Nino--451 M-3 (1893-1911) 1912 SF10 Chiriguano SF10

4: Nino--452 M-3 (1893-1911) 1912 SF10 Chiriguano SF10



— 188 —

The Chiriguano inhabit the part of the Andean region, bordering on the Chaco, that roughly extends from the 18th to the 22nd degree of S. latitude. Within this region there is also found another tribe, viz., the Chané. These two tribes do not occupy each a territory of its own, but Chiriguano as well as Chané villages are found throughout the whole district thus jointly inhabited by them. No enmity exists nowadays between these culturally allied tribes. After the last great Indian rebellion against the whites (in 1890), a small portion of the Chiriguano tribe moved away into the interior of Gran Chaco, where it is believed that they are still remaining.

The western Chiriguano country, in which part the majority of the tribe is living, consists mainly of partly forest-clad mountain ranges, flanking wooded (fig. 187) or grass-grown valleys and small plains. It is a poorly watered country, but it mostly gives good crops, particularly ground plants and maize. The climate is tropical, but in the higher parts the heat is not especially trying, except during the hottest season.

Although the Chiriguano and the Chané are on much the same level of material culture, they do not, however, belong to the same racial group, the Chiriguano being counted with the Guarani group, whilst the Chané are Arawak. The Chiriguano, according to Matienzo, took possession of their present country in the beginning of the 16th century, when a portion of the original inhabitants emigrated and settled in the Tarija valley.[1] Possibly the subjugated Indians belonged to the Chané tribe. In later times this tribe has adopted the language of the Chiriguano, which is Guarani. Whence the Chiriguano originally came is not known, but it may be taken as probable that, formerly, this tribe inhabited the lower reaches of Rio Parapiti.[2] The name of Chiriguano (quichua), which means »dirt people» was given them by the vainglorious Incas, who despised the Chiriguano people, affecting to look upon them as barbarians. The word »guano» is the name for the well-known bird manure found on the coast of Peru and Chile. It seems however unfair indeed that the Chiriguano, who, in contradistinction to the Puna and Chaco Indians, are scrupulously cleanly, should suffer from such a misleading and discreditable tribal name.

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[1] de Matienzo (1), p. 130. Nordenskiöld (16).
[2] Nordenskiöld (16), p. 136.

Gr Schmidt--21 E-5 (1930) 1958 SF10 Chiriguano S710
Chane SFS

/13 cont./
has published Chiriguano and Chané types (49).

49. Erland Nordenskiöld Forskningar och Äventyr i Sydamerika /Inquiry and Adventure in South America/. Stockholm, 1915. Pls. 14-16; 20 and 21. Text. I. Figs. 75, 76, 78, 87, 106, 110, 111, 115, 116, 122, and Pl. 18-2 /the second figure of this number in the twenties is illegible/.

The Territory of the Chiriguano

Concerning the location and extent of the territory of the Chiriguano at the time of their independence, that is, from the beginning of the 16th century to the second half of the 19th century, we have Moreno's detailed studies in two places in his work already cited many times above, the titles of which are: "Las tierras de los Chiriguanos /The lands of the Chiriguano/" (50). According to Moreno (51), the

50. Moreno II, pp. 79-136 and pp. 286-294.

51. Moreno II, p. 286.

Chiriguano--Chiriguano /14/ of the Cordillera in contact to the Itatines-Guaraya and the Piritaguaria also often called Chiriguano in the literature -- from the time of the Conquest until they lost their independence inhabited the same territory, that is, the western spurs of the Andes from south of the Pilcomayo up to the lands which extend on both sides of the Guapay. The Chané, who formerly had a large well-populated territory, "although they formed several partial migrations, remained in great number subject to the conquering Guaraní within the region which these latter had converted into their impregnable abode" (52). In 1883 Father Alejandro Corrado

52. Moreno II, p. 248.

/11 cont./
Ce 131 still writes that the Chané were found scattered among the Chiriguano located among the last spurs of the Andes (53).

53. Mémoire II, p. 334.

Even after losing their independence, the Chiriguano inhabited more or less the same territory. Having known personally only Machareti out of the territory of the Chiriguano, I here refer to the data of Erland Nordenskiöld, who came to know them in the years 1908, 1909, and 1913 and personally traveled through most of this territory, spending up to four to five months altogether in the study of the Chiriguano and the Chané (54).

54. Nord. I, p. XII.

According to Nordenskiöld (55), the territory of the

55. Ibid. I, pp. XIV and XV. Cf. Métraux I, pp. 322 and 333.

Chiriguano extends from the region near Santa Cruz de la Sierra in the north to near the Bermejo River in the south. Now the Río Grande can almost be taken as the northern limit of their territory. This is the land located between the boundary of the Andes and the great plain of the Chaco, in the valleys of which the Chiriguano, and in part the Chané live. It can be said that this territory is inhabited wherever there is the necessary water, although it may be no more than enough for and their domestic animals to drink. The Chiriguano inhabit that territory contiguously, while the Chané today live in territories separated from one another. Thus some of them are on the Itiyuro River in Argentina, some are in Caipipendi, some on the lower Parapití River, and others near Itaú, south of the Pilcomayo River. Outside of the territory of the Chiriguano which has thus been circumscribed, a few Chiriguano now live in the Santa Rosa Valley north of Santa Cruz de la Sierra, and a few fled to the Chaco after the last broken revolt in 1892, WITHOUT OUR HAVING ANY INFORMATION ON THEIR SETTLING PLACE.

/14 cont./

131 without our having any information on their stopping place. Some Chorote live in the territory of the Chiriguano, near Yacuiba, and also, without counting the missions, the whole territory has been penetrated by whites and mestizos.

563 797 131 174 According to these data given by Nordenskiöld, the territory of the Chiriguano, after their definitive subjection by the whites and up to the present time, has remained the same as that which they had at the time of their independence, except, it would seem, that they have come down more into the valleys and do not now live, as was stated in the 16th century documents, on top of the inaccessible mountains, which, as natural fortresses, offered them a secure refuge during their expeditions.

Towns and Houses

361 177 The arrangement of the towns and the form of the houses of the Chiriguano are not at the present time the primordial ones, and they have probably passed through two different transformations, one after the other, first under the influence of the architecture of Inca culture and later the architecture of the whites. /15/ According to the Annua de la Compañia de Jesús Tucumán and Peru, of the year 1596, the Chiriguano towns were composed of only a few houses that were large enough to house as many as 100 persons. In his "Descripción breve de toda la tierra del Perú, Tucuman, Rio de la Plata y Chile /A Brief Description of all the Land of Peru, Tucumán, Río de la Plata, and Chile/," Father Lizarraga (56) describes the Chiriguano

361 344 62 113

56. Madrid, 1909. Nueva Biblioteca de Autores Españoles, Vol. 15. Cited in Nordenskiöld.

towns in the following way: "The largest of the towns is one of five houses: the common number is three; but they are very long, more than 150 paces, with a two-sloped roof with posts in the middle, upon which the framework is constructed, and one kin group /parentela/ lives between one post and the next one."

Ce 178 643 [114] [648]

/83 cont./ when Nordenskiöld made his expedition, there was no longer a great cacique among the Chané on the Parapití River. The last great cacique had been Aringui, whose nephew, Batiraya, was a cacique, but he had refused the position of great cacique because he did not want to be too dependent on the whites (311).

311. Nord. 1, pp. 170 and 233.

C 631 [642]

According to what is said in older documents, the Chiriguano, after their immigration into the Cordillera, did not form a uniform community, a state, in the proper sense of public law. Formerly they had formed a federation of several parcialidades /subdivisions/. In the letter of Licenciado Cepeda (312) in the

C [131] [195]

312. Letter from Licenciado Cepeda giving an account of the war against the Chiriguano under the encomienda of Lorenzo Suarez de Figueroa, Governor of Santa Cruz, and under the Maestre de Campo, Fernando de Cazorra, through Tomina, and under Luis de Fuentes through Tarija. According to Moreno II, p. 113.

year 1585, it is said "that the Province of the Chiriguano, who are in the Cordillera between Santa Cruz and the city of La Plata, who are divided into three parcialidades, each distinct from the others, 25 leagues, although they communicate and help one another. One is the parcialidad of Vitupué, another that of Condorillo, and the other of Chiquiacá."

C 631 643

Of the two parcialidades Vitupué and Chiquiacá we know that they, at least originally, were each under the chieftainship of a great cacique, from whom they received their respective names. Vitupuera was the great cacique of the former and Chiaca the great cacique of the latter (313). With regard to the parcialidad

313. Moreno II, pp. 122 and 126.